

# Collection of Mental Images

*Emotion is a Disturbance of the Body Caused  
by the Images We Collect in the Mind*

Both the Buddha as well as Freud saw that emotions or the affective process comes in conflict with reality and also reason. Freud spoke of the “*id*” coming in conflict with the “*ego*”, while the Buddha spoke of the “*Citta*” coming in conflict with “*Mano*” and reality. **Reason** is aware of the reality around, and therefore wants to **be in tune** with **reality**, while the **blind emotions** seek immediate **gratification**. This is why the **child** and the **neurotic**, who are dominated mainly by **emotions**, act emotionally rather than rationally.

The **Buddha** saw a **solution** to this conflict not through suppression, repression, or sublimation. His method was to understand that **emotion** is a physical disturbance in the body created by the **thinking** of **cognitive** “*Mano*”. If we learn to **correct our thinking**, the body becomes free from emotional disturbances. Such a body is relaxed where the mood “*Citta*” is calm and tranquil. This **tranquil mind** is the **healthy** and **happy** mind. Such a mind is neither normal nor abnormal. It is **supernormal** because such perfect tranquility is not a normal phenomenon.

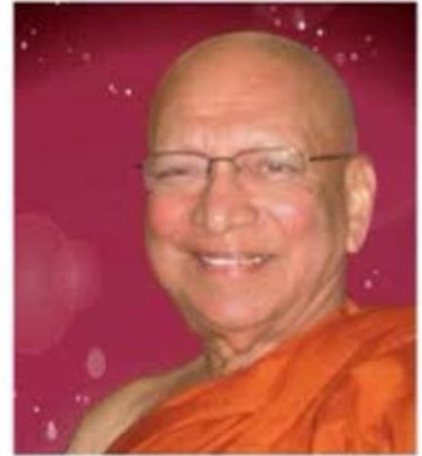
What this means is, every emotional arousal creates muscular tension in the body. This **tension** makes the **body uncomfortable**. It is to get rid of this discomfort that the body **releases tension in action**, quite unconsciously, to **obtain what is desired**, or to **get rid of what is hated**, or to **run away from what is feared**, or even weep when nothing can be done. Every emotional action is an unconscious release of tension. If this is so, instead of unconsciously releasing tension in action, we can always learn to consciously relax the tension and be happy all the time. **Happiness** therefore is **none other than** the relaxed state of the body and the tranquil state of the mind.

Devotion, Morality, Learning, Self-Sacrifice  
Altruistic Happiness  
Tranquility of Mind  
Introspection  
Pursuit of Sensual Pleasure  
Evolution: Bonding, Nurturing, Empathy  
Science of Meditation  
Evolution of Human Instinct of Empathy  
Aspirations of Loving Kindness  
Laughter Yoga



# BUDDHISM IN PRACTICE

## Part 2: The Householder Practice



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*SUTTA CLASS*

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So today we are going to talk about the practice of the lay Buddhist life. How a Layman practices. All these days we were talking mainly about the theory. We started by talking about Buddhism as a religion, then we spoke about Buddhism as a philosophy, and then we spoke about Buddhism as a psychology. And with all that we completed the study of Buddhism, but the last portion is Buddhism in practice. So we are going to the practical aspect of Buddhism. And there we are dividing the practice into two; that means the practice of Buddhism as a Layman; that is the first part. And then the practice of Buddhism as a Monk or Nun; Monastic Practice you might call it. And today we are going to talk about the practice of Buddhism as a Layman. Now in talking about the practice of Buddhism as a Layman, I'm going to speak about what the Buddha spoke about, which is dividing the practice into five parts, which are really five stages in the practice.



## THE HOUSEHOLDER PRACTICE

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- There are 5 stages of cultivation in the Householder Practice:
  1. Devotion (*Saddhā*);
  2. Morality (*Sīla*);
  3. Learning (*Suta*);
  4. Self-sacrifice (*Cāga*);
  5. Insight (*Paññā*).

Because the practice is not just following something like commandments or something like that; the practice is a gradual process of growth and evolution of the human being. So it's a gradual five levels of growth.



# 1. DEVOTION (*Saddhā*)

- Devotion is the **intention** part of the practice which gives direction to a way of living.
- "*Saddhā*" means: **to uphold goodness**
  - "*Sat*" means goodness;
  - "*Dha*" means to uphold.
- Goodness is Selflessness;
- Taking refuge in the Buddha, the Dhamma, and the Sangha is to seek help in overcoming the troubles and tribulations of life, from selflessness;
- Devotion is being grateful to the Buddha, the Dhamma, and the Sangha for showing the way to freedom from suffering;
- Devotion is a wholesome emotional appreciation of Selflessness – along with a rational acceptance of the Buddha, his Teachings, and his Following;



The first level of growth is what is called "*Saddhā*". Very often we find that word "*Saddhā*" translated as "Faith", but we don't translate it as "Faith". I define "*Saddha*" as, broken up into two parts, "*Sat*" and "*Dha*", "*Sat*" and "*Dha*", which means, "*Sat*" means what is "Good" and "True". We say "*Sappurisa*" that means a "Good Person". So the word "*Sat*" means "Good" and "*Dha*" means to "Uphold", to uphold goodness. And that is what I call the sense of values.

Now different people can have different sense of value. That means what we hold as the most valuable thing in the world. One person might think the most valuable thing is to enjoy Sensual Pleasures; that is that person's particular sense of values. Or another person might think the greatest thing is to have a lot of money, so money becomes the value. Or another person might think the greatest thing is to have a big body with muscles and all that, and that person might even pay a lot of money to learn how to build muscles in the body.

**So everything depends on the sense of values. This sense of values uses direction in life. Where are we going to go depends on our sense of values? And this sense of values of the Buddhist is goodness becomes the sense of values.** That is "*Saddhā*".

Now when we speak of goodness what are we calling "Good"? What is "Good"? Now today even in the modern universities if you ask a person what is good, they will say nothing is good or bad; thinking makes it so. Now what that means is there's no real good or bad in the world. It depends on how people think. So people have their own sense of good and bad that how most people think. If you get into the study of philosophy, you'll find various philosophers defining good and bad in different ways. And so these people have different sense of values, which they think is of great importance. So this is why we have people in the world who are going all kind of directions in life. It's very important to understand that.

And there was a time when someone asked, it was really not even the Buddha, there was this special disciple of the Buddha, who was his personal attendant, "*Ānanda*", and so I think it was, I think it was the King "*Pasenadi of Kosala*", who came and asked "*Ānanda*".

**King Pasenadi of Kosala:** *“Does the Buddha teach what is acceptable as good by all wise people?”*

**Ānanda:** So he answered, “Yes the Buddha whatever the Buddha says is acceptable to all wise people.”

**King Pasenadi of Kosala:** Then he asked, *“What does the Buddha teach as good?”*

**Ānanda:** He said, *“Whatever brings happiness is good, whatever brings unhappiness is bad.”*

**King Pasenadi of Kosala:** Then he asked, *“What is it that brings happiness and what is it that brings unhappiness?”*

**Ānanda:** *“Whatever brings happiness to oneself and others is good. Whatever brings unhappiness to oneself and others is bad.”*

**King Pasenadi of Kosala:** Then he asked, *“What is it that brings happiness to oneself and others? What is it that brings unhappiness to oneself and others?”*

So he had to go to more detail and point out that there are these various actions of body, actions of speech, and actions of mind, which are good and which are bad. That means there are three actions of body which are bad; that means harming life, stealing, committing sexual misconduct, lying. Those are the three things that are bad.

And then actions of speech is lying, using unpleasant language to others, or gossiping around, or speaking unnecessary words that are harmful to everyone, and like that speech.

And then the thoughts will be thoughts about bad, thoughts about something like cowardliness or desiring things and hatred and also wrong views like that.



**So the important thing is that what is good and what is bad really refers to all that is selfish is bad; all that is concerned with the welfare of all beings is what is good, that means unselfish action.** Because human beings all human beings, they are naturally they're selfish. And not only selfish they're also desire of pleasure and hating pain because pleasure is a Pleasant Sensation, and we all like the Pleasant Sensation. And the Unpleasant Sensation is repulsive to everyone that is a natural thing.

And at the same time we are always thinking of ourselves, so becoming interested in ourselves to the exclusion of others; this is very important to understand that we are mostly self-centered. And by becoming self-centered, we begin to come in conflict with other people. Because if I desire pleasure and the other person also desires pleasure, we maybe desiring the same thing, and when we begin to desire the same thing then we'll have to fight to get it.

So this is why there is so much competition in the world. There are even killings, murders, and we even commit all kinds of crimes, and we even wage wars in the world. All the unhappiness is created by ourselves because we are all self-centered. This is why even in civilized countries people are competitive even when you go to do business; one business company will be competing with the other company. Competition! And even in games, people are competing. All this is because of self-centeredness; we are thinking of ourselves.

When the Buddha spoke about the Four Noble Truths he was talking about how people are suffering all the time, why? Because of these self-centered desires. We are suffering because of our self-centered desires then that is what the Buddha called "*Taṇhā*". "*Taṇhā*" is usually translated as craving, but that word craving is misleading. People don't care much about craving. They think of a craving like if you are a drug addict you'll be craving for some alcohol or some other drugs or something like that. So craving doesn't seem to be such an important thing there.

But here what we are really talking about is this self-centered wishes, self centered emotions. When we speak of “*Taṇhā*”, we are really talking about three kinds of “*Taṇhā*”. What are they?

- (1) “*Kāma-tanhā*”,
- (2) “*Bhava-tanhā*”, and
- (3) “*Vibhava-tanhā*”.

What are these things?

- (1) “*Kāma-tanhā*”,
- (2) “*Bhava-tanhā*”,
- (3) “*Vibhava-tanhā*”.

“*Kāma-tanhā*” refers to our desire for pleasures. “*Kāma*” means pleasure; the desire for Pleasure.

“*Bhava-tanhā*”, before we can understand this properly we must understand that “*Taṇhā*” comes from “*Vedanā*”. There is the word “*Vedanā*”. “*Vedanā*” means a Sensation.

There are three kinds of Sensations or Feelings: the Pleasant, Unpleasant, and Neutral; Pleasant, Unpleasant, and Neutral.

The Pleasant Sensation is Pleasant, and therefore the people like the Pleasant Sensation. People desire the Pleasant Sensation; that is the “*Kāma-tanhā*”.

The Unpleasant Sensation people hate. Hate means you don't want that to be there. You don't want the unpleasant sensation to be there. If when you walk some nail or something gets into your foot, it becomes painful, and you don't want that pain to be there, you want that pain to be not there. So the unpleasant sensation, you don't want that to be there. Being there is what is called “*Bhava*”; “*Bhava*” means being. Today the word “*Bhava*” is translated as “Becoming”. That is not correct; “*Bhava*” means “Being”.

These some people who translated Pali into English, they thought the Buddha cannot be talking about “Being” because the Buddha is talking about Impermanence. So what is Impermanent, the Western philosophers called “Becoming”. What is regarded as permanent was called “Being”. This is a thing that even people like Socrates and Plato used those days these words. So they picked up the word “Becoming” and called it the translation for "*Bhava*". But here the Buddha is talking about “Being”.

So for the Unpleasant Sensation, the people want that unpleasant sensation to not be there, not to be there, but to not to have it there. So that is what is called "*Vibhava-tanhā*". So the "*Vibhava-tanhā*" is really for the unpleasant Sensation.

Now the Neutral Sensation; there is a Sensation which is neither pleasant nor unpleasant. What is that? Now this if you look at the wall, you don't see that as a pleasant thing or an unpleasant thing. Then what is your attitude towards that? What you think is there is something there, and you want that to be there. Let it be. You want to say, “Let it be.” The wall is to be there. And that is "*Bhava-tanhā*". So the "*Bhava-tanhā*" comes from the Neutral Sensation.

So three Sensations: Pleasant and Unpleasant and Neutral. And your Emotional Reaction to the Pleasant, Unpleasant, and Neutral Sensations is what we call "*Taṇhā*". So in other words, "*Taṇhā*" really refers to our Emotional Reactions. So this is very important to understand that the cause of all unhappiness is due to these Emotions.

We studied, when we were talking about the "*Paṭicca-Samuppāda*", we said "*Taṇhā*" leads to "*Upādāna*"; *Upādāna* means personalizing; that means when a desire arises or a hatred arises, it is an Emotional Reaction. The moment the Emotional Reaction appears, we divide our experience into two parts. Two parts means we have the Desire or the Hatred is one part. The other part is what we desire, what we hate. So what we hate becomes the object, and the desire or the hatred becomes the subject. It is my desire; my hatred. I desire. I hate. What do you hate? That object; I hate that object or I desire that or I like that object.

So there are two things: (1) your Subjective and (2) the Objective. So in the process of reacting, we are creating a Subjective and an Objective, and the subjective we personalize. Personalized means to say, “This is mine”; that personalizing is what we call “*Upādāna*”. Today translated as clinging or grasping. It is not just clinging or grasping; it is personalizing and saying “This is mine.” And once I have personalized something that personalized thing becomes “My-self”; that is what is meant by “*upadāna paccayā bhavo*”; “*Bhava*” means “Being” not becoming. So by personalizing, “I” come into “Being”; before that there was no “I”. “I” came in to being because of personalization. Because we have personalized our Subjective Experience, “I” come in to “Being”; this very important to understand that.

And once I have come in to being, another thing happens, “I” begin to have a Past, a Present, and a Future. When I begin to have a Past, Present, and Future because to Exist is to Exist in “Time”; I was in the past, I will be in the future, I am now. So I have a Past, Present, and Future. And this past when we think of the past, the past ends in Birth. I was born.

And then the future is Death. I will die. And in between Birth and Death is Aging; from childhood to death is the process of Aging, “*Jarā*” in pali; it's called “*Jarā*”. So that we have a Birth, Aging and Death, and that awareness produces anxieties, worries, fears.

Now I told you about a philosophy today which started in the West call Existential Philosophy: Existentialism. There the Existentialists say that out of all the animals in the world, it is the human being who understands that there is “We Exist”. The human being feels “I Exist.” And another thing that the human being feels is “I’m going to die.” Every person is going to die. And that produces fears, worries, anxieties; that is the “*Dukkha*.” But the problem is this is what the Buddha is talking about. The cause of this whole thing the Buddha points out it's not that this was done by some supernatural being, but the cause of this problem is this Emotional Reaction, which he calls “*Taṇhā*”.

Now the important thing is that what the “*Taṇhā*” did was to create a “Self”. What the “*Taṇhā*” did was to create a “Self” by Personalizing. We created the “Self”. And it's this “Self” that begins to grow old, fall sick, and die. If there was no “Self”, then there would be no Death. All the worries and anxieties are because of the “Self”. If the “Self” was not there, there would be no worries and anxieties. So the “Self” was created by this Emotion. And these Emotions have created the “Self”. And that is why it is “Self-centered”. all these Emotions are “Self-centered”.

Now the Buddha pointed out that if we want to be free from all these Sufferings, we have to get free from this feeling of “Self”. If we are free from the feeling of “Self”, then we'll be happy. All unhappiness comes from this Self-centered Emotion. The Self-centered Emotion is giving up. So therefore when we begin to understand this, we begin to see what the Buddha did and what the Buddha taught. What the Buddha did was to gain freedom from this feeling of “Self”. It is a feeling of “Self” because the “Self” is not a rational concept. The “Self” that we are thinking of is not a rational concept, why? If you try to think rationally what are we calling the “Self”? Is it the Body that we are calling the “Self” or is it the Mind that we are calling the “Self”?

You see, that the body's a thing that is born, grows old, and dies. When you call the body the “Self”, are you referring to the child that was born? Or are you referring to that young man or woman who got married? Or are you referring to that old man or woman who died? Because when we are thinking about the Body, the Body's something that is changing all the time, even if you take a picture after a few years that picture doesn't represent you, you are different from that. So the “Self” is not something that is Static. It's not the thing that is not changing. So if the body is changing all the time, then you cannot call that “Your-Self”, so even when we reason out, we cannot call the Body the “Self” because it's something that is changing all the time.

Now if you think the Mind is the “Self”, what is it that we are calling the Mind? Has anyone seen the Mind? Has the Mind being seen by any person or felt by any person by touching? The Mind is not a thing like that to be seen. The Mind is only a Subjective Experience. And normally even scientists are not able to except the Subjective Experience as a reality because of Subjective Experience can be just a Fantasy. So if we begin to use reason to find out about the “Self” we’ll not be able to really see the “Self”.

Then why are we calling ourselves the “Self” and why are we thinking of a “Self”? The “Self” that we are thinking of is not rational concept. It is an Emotional Experience. We feel the “Self”. **“Self” is a Feeling.** It’s an emotional feeling. Even if we understand logically or intellectually, we can think and realize that there is no such thing as a “Self”. Even if you realize that there is no “Self”, what happens? Will you be able to walk home without the feeling of “Self”? Even if you have realized that there is no “Self”, still you feel there is a “Self”.

Now if you have understood there is no “Self”, I can pinch you and ask, “Do you think you have no Self?” Then you’ll try to fight with me because I’m pinching you, why? Because you feel the “Self”; when I pinch you, you begin to feel the "Self". **How do you feel the “Self”? That Sensation you identify as “My-Self”. It is my Sensation, my discomfort, my pain. So you see the “Self” is simply a Feeling.**

Now when we think of the Buddha, who is given up the idea of “Self”, it's not simply an intellectual idea that he had been given; it is simply that feeling of “Self” has disappeared in the Buddha. **So when we think of the Buddha, we are thinking of a, not an ordinary person; a person where completely free of thinking of a “Self” and therefore unselfish in every way.**



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- Devotion is the **intention** part of the practice which gives direction to a way of living.
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- Devotion is a wholesome emotional appreciation of Selflessness – along with a rational acceptance of the Buddha, his Teachings, and his Following;



So Devotion to the Buddha is a Devotion to “Unselfishness” or “Selflessness”. To be devoted to the Buddha, to take Refuge in the Buddha is to be taking Refuge in “Selflessness”. To realize that all our unhappiness, all our sufferings, all our fears, our worries, our anxieties will disappear if we understand the complete “Selflessness”. So to take Refuge in the Buddha or to be devoted to the Buddha, so “*Saddhā*” is the Devotion to the Buddha.

Why we worship the Buddha? Why we chant the Buddha's name or the words used of the Buddha or we bow down to the Buddha? We appreciate the “Selflessness” of the Buddha. That is the meaning of Devotion.

**And what we appreciate what we worship; worship means to recognize the worth of a person or thing.** So once we recognize the worth of the Buddha, what he achieved and what he taught the “*Dhamma*”, we also appreciate the followers of the Buddha because they are following the teachings of the Buddha. And we are encouraged to think about them, so that we can also follow. Just tell these other people, who are following the Buddha, I'm also a human being who is “Self-centered”. But if these other people can follow the Buddha, I can also follow the Buddha. That is the inspiration, the encouragement we get.





## 2. MORALITY (*Sīla*)



- Morality is the **behaviour** part of the practice;
- Buddhist morality is AUTONOMIC morality:
  - Which is the opposite of OBEDIENCE morality;
  - Not based on a reward-punishment or “God-fearing” culture;
  - Morality is a cultivation through encouragement and not enforcement;
  - There are no commandments to follow, only cultivation of goodness in appreciation of the value of Selflessness;
  - Buddhism is based on the essence of civilization which is the selfless way of living.
- Morality is to cultivate the practice of extroversion of intention, which is the discipline of unselfishness (*Mettā*) which is a broadening of our mind by extending our concern for the welfare of all sentient beings.

So Devotion to the Buddha begins our way to the Buddha, which comes in the form of “*Sīla*”. So when we speak of “*Sīla*”, we are really speaking about the life of “Unselfishness”. So “*Sīla*” is the Life of “Unselfishness”. We begin to become “Unselfish”. That is the meaning of “*Sīla*”. **We don't hurt others, we don't harm others, we don't steal, we don't commit adultery, we don't lie, we don't use harsh language, and we don't take intoxicants and trouble other people. So we live in peace and happiness for all not only for “My-Self”.** We are realizing that not only “My-Self”, all beings are Suffering because of this “Selfishness”. So let us give up all “Selfishness” and live together help each other. That kind of feeling we begin to practice that. And that is what we call “*Sīla*”.

So “*Sīla*” is not a kind of obeying Commandments. We are not talking about obeying commandments. We are not practicing “*Sīla*” in obedience to the Buddha or even to our grandfather or even the father or the mother or even the teachers. We are not practicing anything through obedience. And we are not practicing these things because we want to escape going to hell or even to go to heaven; that is not our motive. Our motive is to live in unselfish way, so that we will be producing Happiness to ourselves as well as others. It is the unselfish way of living. So what we call “*Sīla*” is not a “Self-centered” way of living.

Of course, there are Buddhists who think that our “*Sīla*” is based on “*Kamma*” (“*Karma*” is Sanskrit; “*Kamma*” is Pali) and rebirth, but “*Karma*” and rebirth was there even there before the Buddha. We don't have to be believing in karma and rebirth in order to become a Buddhist. We only need to understand that we should be thinking of other people; that other people's happiness and unhappiness is as important as our own happiness and unhappiness, and therefore we should not hurt anyone, we should not harm anyone. **That is why we should be practicing the Five Precepts.** That is the “*Sīla*”.

In practicing “*Sīla*” we begin to become unselfish; in other words, we are broadening our Mind. It is a broad Mind that thinks of other people. A narrow Mind is thinking only about oneself or my-self. But the broad Mind that is the meaning of Maturity of Mind. Now children are mostly self-centered, but as you begin grow up, you begin to feel for others and you consider the Happiness and Unhappiness of others. That is a broad Mind. So this broad Mind is what we call the practice of the teachings of the Buddha. We are broadening our mind. **And this broadening of the mind is what we call becoming “Civilized”, so to become “Civilized”.**

So this is Buddhist Civilization. We're not talking about Buddhist culture. We are talking about Buddhist Civilization. What is Culture? Culture simply means that in ancient times and even now, people begin to live together. Even animals begin to live together for protection. So in the same way human beings begin to live together. And when the people begin to live together, they all begin to think in a similar way, speak in a similar way, speak a similar language, they begin to eat similar kind of food, they begin to wear a similar kind of clothing, they begin to even sing in a similar way, or dance in a similar, or even paint pictures in a similar way. That similarity is what we call Culture.

But culture is the thing that separates people: I'm Chinese or I'm Indian or I am Jewish or some other kind. So you're separating yourself from other people. But when people become civilized, they get together, they become friendly with other people, they make sacrifices for others, they make exchanges, where I learn from you and you learn from me. We exchange things; that is Civilization. And when people become civilized, they unite and then there would be no wars, there would be no crimes, and there would be no terrorism because we feel for others. But Culture is something that separates people.

So this is why it is more important to be Civilized than to be Cultured. This is very important to understand. That Buddhism is not a Culture. **Buddhism is Civilization.** So we become civilized by becoming interested in others that others are also human beings. So we don't have to think in terms of Cultures. This is why the Buddha said, *“Just as the different kinds of rivers, all the rivers come and fall into the ocean. And when it falls into the ocean, the name of the river disappears. There are no more rivers. There is only the ocean.”*

In the same way people of different cultures can come and become Buddhist. People of different ranks of living, different levels people come, but they all come into one. Everyone becomes a Buddhist. And yet there is no superiority, inferiority among the Buddhists. Everyone becomes equal. So this is very important to understand. That when we begin to think of everyone, we also become more, more and more Civilized.



### 3. LEARNING (*Suta*)

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- Learning (*Suta*) about the importance of unselfishness prepares the mind to accept the Selfless Way Of Living, which is the Cognitive aspect of the Practice;
- We broaden our mind by focussing our attention on all sentient beings instead of narrowly focussing our attention on the concept (cognitive) of a "Self";
- This way we loose the notion (affective) of a "Self" through an interest in all sentient beings;
- This is what we achieve through expanded interest in all beings (*Mettā*) and deepening of our interest to overcome the distinction between oneself and others (*Karunā*) just as a mother's selfless concern for her child;

Now the next thing about the practice is what is called "*Suta*". "*Suta*" means learning or education or study of the "*Dhamma*", learning the "*Dhamma*". And what do we learn in the "*Dhamma*"? When we learn the "*Dhamma*", it is very important to understand that what we should be learning is how to go beyond the normal level. It's a matter of growth. Just as a child grows up into an adult, the Buddhist begins to grow up. And in the process of growth, what does the Buddhist do? Expand or broaden the Mind; broadening the Mind. How do you broadening the Mind? By practicing four important things: "*Mettā*", "*Karunā*", "*Muditā*", "*Upekkhā*".

"*Mettā*", "*Karunā*", "*Muditā*", "*Upekkhā*".

“*Mettā*” is to broadening our Mind to the point that we begin to think of all beings. Now a person might get married and broadened the mind to some extent, how? Instead of thinking of myself and others, you begin to think “We”, myself and my husband or myself and my wife becomes one thing. So you have broadened your Mind to include another person. Then after that you begin to get children. When you begin to get children, you have broadened your Mind beyond just the husband and wife. You are broadening your mind to include all the children; the whole family. You have broadened your Mind to that extent.

But maybe you are not only just the husband or wife of the family, you also join your neighbors and you become a member of a society, where neighbors get together and form a Society, and you are not only just a member of a family, you're also a member of a neighborhood. So you have broadened your Mind to that extent.

Or maybe you become interested in your whole country, and you begin to take up to politics. You become a politician, and where you begin to think up the whole country. How can we make our country a better country? You begin to broaden your Mind that extent.

Or maybe you think about not only the whole country, maybe you're thinking of the whole world. And you're thinking of various problems that come up in the world. And you want to start helping people in the whole world.

Or you might grow beyond even the whole world, you might even think of all the beings in all the other worlds that people live in. Maybe not only this human world or maybe you're going beyond in even the animal world. You become interested in those who are in the animal world.

Or you might even go beyond that, and think of even the heavens and the hells and all the “*Peta*” (“*Peta*” means the Spirits) worlds and all the worlds that there are. You think of all beings. **May all beings be very well, comfortable, peaceful, and happy!** You're broadening your mind. That broadening the Mind to include all beings is what we call “*Mettā*”. “*Mettā*” is an expansion of the Mind to include all beings.

But there is another aspect of this same thing, which is called “*Karuṇā*”. What is “*Karuṇā*”? Are we talking too much? Are you getting tired? No?

Well “*Karuṇā*” is what I call the depth dimension. Now we have what is called the spatial dimension or the area dimension. Now if you want to measure the area of this room, we are only taking the length and the breadth; multiply the length and the breadth you get the area of the whole place. But if we add to this, the height then it becomes a three dimension. So the third dimension in this is “*Karuṇā*”. That means we are thinking of how deeply are we interested in the welfare of all Beings? How deeply are we interested in the welfare of all Beings?

How deeply means we lose our distinction between oneself and others; that others are as important as “My-Self”. And therefore if I have something to eat, and the other person is hungry, then I give my food and share my food. I eat half and you eat half. Maybe I'm not fully satisfied because I'm only eating half of what I usually eat, but at least I'm helping the other person to overcome their hunger. So we are sharing in this way. So in this way, we are thinking of the importance of others. We are not thinking, "Oh! Let the other people be damned. I don't care about other people. I eat myself and satisfy my hunger. What do I care about other people?" If you take that attitude then you don't have “*Karuṇā*”.

You may simply think may all beings be well and happy, but you are only interested in yourself. You see instead of that we are now thinking even of other people. It is like the mother thinking of her only child. Just as the mother thinks of the child and even sacrifices her own food for the child to eat. You see it is that kind of “*Karuṇā*” that we are talking about. “*Karuṇā*” is how deeply are you interested in the welfare of all Beings? When we begin to think in this way, what happens?

We begin to think not in terms of “I” and “You”. We begin to think in terms of “We”. Instead of thinking of “I” and “You”, we begin to think of “We”. We are not only thinking of “I” and “You”, but “We”. You see the “I” disappears. The “I” and the “You” disappear in the “We”. That means with “*Karuṇā*”, all our selfishness disappears. When we have cultivated “*Karuṇā*” in the proper way, all our selfishness disappears and then what happens?



## *Mettā, Karuṇā & Muditā*

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- This losing of the self-centered emotional attitude through the practice of *Mettā* and *Karuṇā* brings about an experience of **Altruistic Happiness** (*Muditā*) based on the freedom from self-centered worries and anxieties;
- This altruistic happiness which is cognitive rather than affective is the recognition of freedom from self-centered worries and anxieties and a sense of tranquil euphoria arising from the absence of self-centered emotions which cause bio-chemical reactions and tensions in the body;
- This altruistic happiness is superior to the emotional happiness derived from the fulfillment of self-centered desires and sensual pleasures;
- This form of happiness comes from within rather than from seeking uncertain and unstable happiness that depends on external vicissitudes of life;
- Recognition and appreciation of this fact through experience prepares one's mind to give up the pursuit of sensual pleasures, and to choose purification of mind through meditation;

All our unhappiness disappears, why? Because all unhappiness is self-centered when all our happiness is self-centered; that unhappiness disappears when we have “*Karuṇā*”. And we become happy as a result. It is a Happiness of “Selflessness”. It is not the happiness that we get when we get something. It is the happiness we get by helping another person. If we become happy because the other person, I have made the other person happy, and if you feel happy about that that is the happiness of “Selflessness”. And that happiness of “Selflessness” is what it's called “*Muditā*”.

“*Muditā*” is the Happiness of Selflessness. Now this is a little different from what we read in books because most people explain “*Muditā*” as becoming happy about the happiness of others, and “*Karuṇā*” as becoming unhappy about the unhappiness of others. That is not what I'm talking about.

“*Karuṇā*” is the depth dimension, where the “I” and the “You” disappear and we talk about “We”.

And “*Muditā*” is the happiness of “Selflessness” we get when the “Self” has disappeared through “*Karuṇā*”.

And not only that this happiness of “*Muditā*” is not an excitement like the happiness that you get when you get something. Because you won a race ticket or you have won some money, and you become happy about that, then you dance and maybe have a party and eat and drink. And that is not the kind of happiness here.

The Happiness is a very Calm and Tranquil state of the Mind. Your Mind becomes calm and tranquil. And the Tranquil state of the Mind is the real Happiness of “Selflessness”. And this happiness makes you Calm and Tranquil.





## Tranquility Of Mind (*Samādhi*)

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- Altruistic Happiness leads to purity and tranquility of mind (*Samādhi*);
- As the mind becomes pure and tranquil, the attention that is focused outwards begins to turn inwards;
- This introversion of attention is called *Satipatthāna*;
  - "*Sati*" = attention;
  - "*Upa*" = within;
  - "*Thāna*" = to place.
- *Satipatthāna* (Sati+upa+thāna) means "**to place attention within**"

*"Parimukan satin upatthapetva" (Satipatthāna Sutta)*

And becoming Calm and Tranquility means you're entering what is called "*Samādhi*". "*Samādhi*" is Tranquility of Mind, not concentration of Mind. Today most people think "*Samādhi*" is concentration. "*Samādhi*" is not concentration. "***Samādhi***" is **Tranquility of Mind**. And so with the Tranquility comes, your Mind is focused within and not outside. What does that mean?

You are not seeking happiness outside. We are not looking out for happiness. Because you are experiencing happiness here and now, because "yourself" has disappeared, all selfishness has disappeared, and you are happy here and now. **And you're not looking for happiness outside because your Mind is focused within.** And that is what is called "*Upekkhā*".



## Introspection ( *Upekkhā* )

- The mind that is focussed within through introversion of attention ( *Satipatthāna* ) begins to observe what is within ( *Sampajañña* ), which is **Introspection** ( *Upekkhā* );
- Introspection results in the awareness of the process of perception rather than the object of perception;
- This awareness is what is called **Apperception** ( *Abhiññā* );
- Apperception makes one aware of the process of perception called the **5 Accumulations** ( *Pañca khandha* ) which are collections of sensory impressions that occur unconsciously depending on conditions;
- This makes one realize the process of perception to be an impersonal process;
- Realizing the impersonality of the process of perception leads one to loose the notion of "Self" that arose through personalization of the impersonal process of perception;
- Therefore **Introspection** ( *Upekkhā* ) leads to the recognition there is no "Self" to attend to;

"*Upekkhā*" means if you take the Pali word "*Upekkhā*", what it means is "*Upa*" means "Inside". We have two words "*Upe*" and "*Upa*". "*Upe*" means "Outside". "*Upa*" means "Inside". And "*Upa + Ikkhati*" means "to see". "*Ikkhati*" is "to see".

That's why we also have a thing called "*Bhayaṇ Ikkhati Bhikkhu*". There "*Bhayaṇ Ikkhati*" means having seen fear. A "*Bhikkhu*" is supposed to be a person who has seen Fear. Fear in the Sufferings of Life; the Insecurity of Life. So that is the meaning of.

But here "*Ikkati*" is "to see".

"*Upa + Ikkhati*" means to see what is inside. That means your Mind is focused within. And when your mind is focused within, what do you see?

It's very important thing happens when you Mind is focused within. You're not only seeing an Object, now this seeing within is called "Introspection", but this "Introspection" is not only seeing what is inside, you are seeing the seeing. In other words, you're seeing the process of seeing. That means you're not only seeing what you see, you're seeing how you see. You're seeing how you see instead of seeing what you see.

And seeing how you see is seeing the Process of Seeing. And that Process of Seeing is what the Buddha called the five "*Khandhas*", "*pañca khandha*". So "*pañca khandha*" doesn't refer to what you see outside. What you're seeing is the Process of Seeing. Now I have explained this before and more stuff you know that "*Pathavī*", "*Āpo*", "*Tejo*", "*Vāyo*", refers to; incorrect. Bhante corrects the error.

"*Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa*". "*Rūpa*" refers to what you see. But what you see is a product of how you see. That is important thing. **The Process of Seeing is producing what you see, and a description of the Process of Seeing is "*Vedanā*", "*Saññā*", "*Saṅkhāra*", and "*Viññāṇa*".**

Now "*Vedanā*" and "*Saññā*" are the most basic things. Now say you're born for the first time. You are a small child who is just born. What is the thing that you experience at that point? Huh? The only thing that you experience is the discomfort because once you are inside the mother's womb, it was very warm. Now you come out it's very cold. And other people begin to touch you. Now when you're inside the mother's womb, no one touched you, but now some people begin to touch you. You're uncomfortable. And that is why you begin to cry. You also have to breathe. When you are inside you didn't have to breathe. Now you have to breathe also. And so you begin to cry.

So in other words, you are feeling comfort or discomfort. That is the first experience is to experience comfort or discomfort or the neutral feeling. That feeling is what is called “*Vedanā*”. “*Vedanā*” is the Feeling. And that Feeling accompanies another thing which is “*Saññā*”.

Now first thing if you take the eye, the first thing is to understand that what we call the eye, when we see, there is a thing called a retina behind the eyeball, and that retina is where the nerve called the optic nerve is coming from the brain to the eye, and it carries nerve fibers. And these nerve fibers are things like this; several nerves all tie together, and each nerve fiber can detect light which is coming in the form of waves. Light is coming in the form of waves, and waves come in with frequencies or wavelengths. So it is very important to understand that these things are now we are seeing really colors. What we see is color. So that color is the “*Saññā*”.

Of course, when we speak of the sound, which we hear that also comes in the form of sounds. And if you have studied music you'll know there are different sounds that you name in different ways. And so these are just sounds that you put all the sounds together to make a tune. A tune is a collection of sounds put in a certain order. So like that these are the Sensations, which are really called “*Saññā*”.

And then you make use of the colors to create an Object. Now when a person paints a picture, if you look at the picture, what you find is simply colors at different places different colors. And you when you look at it, you are creating the Image. That is the important thing to understand. **That creating the Image out of the colors is what is called “*Sañkhāra*”.** We translated as “Construction”. **We are constructing an Image.** And the “*Sañkhāra*” not only one Image that we reconstruct, we construct several images. And when we have constructed several Images, we are now producing a picture of many things that contains many things. **And to be able to see the whole picture is what is called “*Viññāṇa*”.**

**So that “*Viññāṇa*” is not just some Object inside your brain or somewhere inside, but it is simply “seeing”.**

**Now the important thing is this whole Process of Seeing is what is being described in the form of “*Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa*”. We are able to see this. And when we begin to see that properly, we begin to see that that Process of Seeing itself is something happening unconsciously to you.**

**It is not something that you do. It is happening to you.**

**Therefore, it is an Impersonal Process, and it is this Impersonal Process that you say, “This is mine. I'm seeing it.”**

**You are not doing anything; there is no “You” even to do it.**

**So you see, it is only “Seeing”. And when you see this properly, you begin to realize that there is no real “Self” here.**

**There is no real “Self” here.**

**So you begin to see by cultivating “*Mettā*”, “*Karuṇā*”, “*Muditā*”, and “*Upekkhā*”, you have understood the “*Dhamma*”.**

Now I think we have said enough today, huh? A long story; now it's almost 10:00. So do you have any questions to ask? Now after this we're going to have a nice beautiful show, where you'll be able to see what we have been talking about. A few pictures you'll see which should be very interesting to you. And what we spoke about comes in picture form.



# **SUTTA CLASS VIDEO SHOW**

**24<sup>TH</sup> OCTOBER 2011**

Presented by:

Billy T.F. Tan

*SUTTA CLASS*

[WWW.BHANTEPUNNAJI.COM](http://WWW.BHANTEPUNNAJI.COM)

Thank you, Bhante.

What I'm about to show you is a series of six videos that basically illustrate what happens in our brain when we engage in Sensual Pleasures.

Also what happens in our brain when we engage in activities of empathy, compassion, and loving-kindness; as well as, what happens in our brain when we are meditating.

In addition to that, I will also show you how the human instinct of empathy has evolved over thousands and thousands of years.



## Pursuit of Sensual Pleasures

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- When we embark on exciting experiences for sensual pleasures, our brain releases Dopamine which is referred to as the "Pleasure Hormone" or "Reward Hormone", which makes us feel exhilarated and euphoric (feeling "high");
- Along with Dopamine, one side effect of sensual pleasure excitement is strong activation of the Amygdala which releases "Adrenalin" and "Cortisol" to enhance the experience of excitement.



When we engage in Sensual Pleasures, the brain releases a hormone called Dopamine. Dopamine is the hormone of reward or the hormone of pleasure. It makes us feel excited. It makes us feel euphoric when we are enjoying Sensual Pleasures. Along with the Dopamine, while we are engaged in exciting Sensual Pleasures, comes Adrenaline and Cortisol. Adrenaline helps us perform better physically. And Cortisol is released together with Adrenaline. It is Cortisol that is harmful to our body.



*Dopamine plays a major role in motivating our brains to do all kinds of things, even something that seems the opposite of sex, not further in life, but risking it.*





*What is it about the pursuit of pleasure that would make these base jumpers in Moab Utah want to throw themselves off a cliff?*



*Pretty much all the cliffs out here have pretty high danger scale. From one to ten, they're all about an eight.*

*Mistakes can be fatal.*

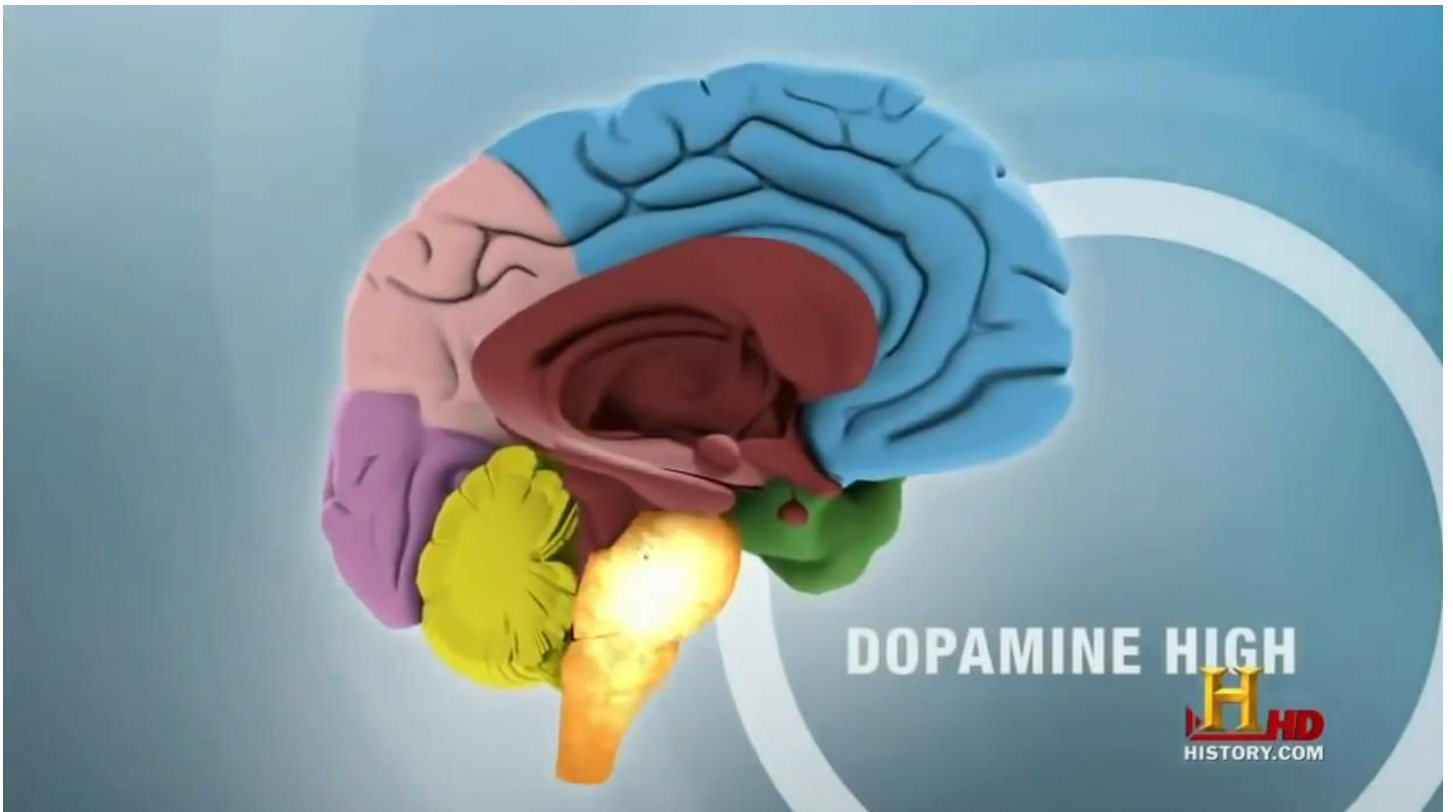
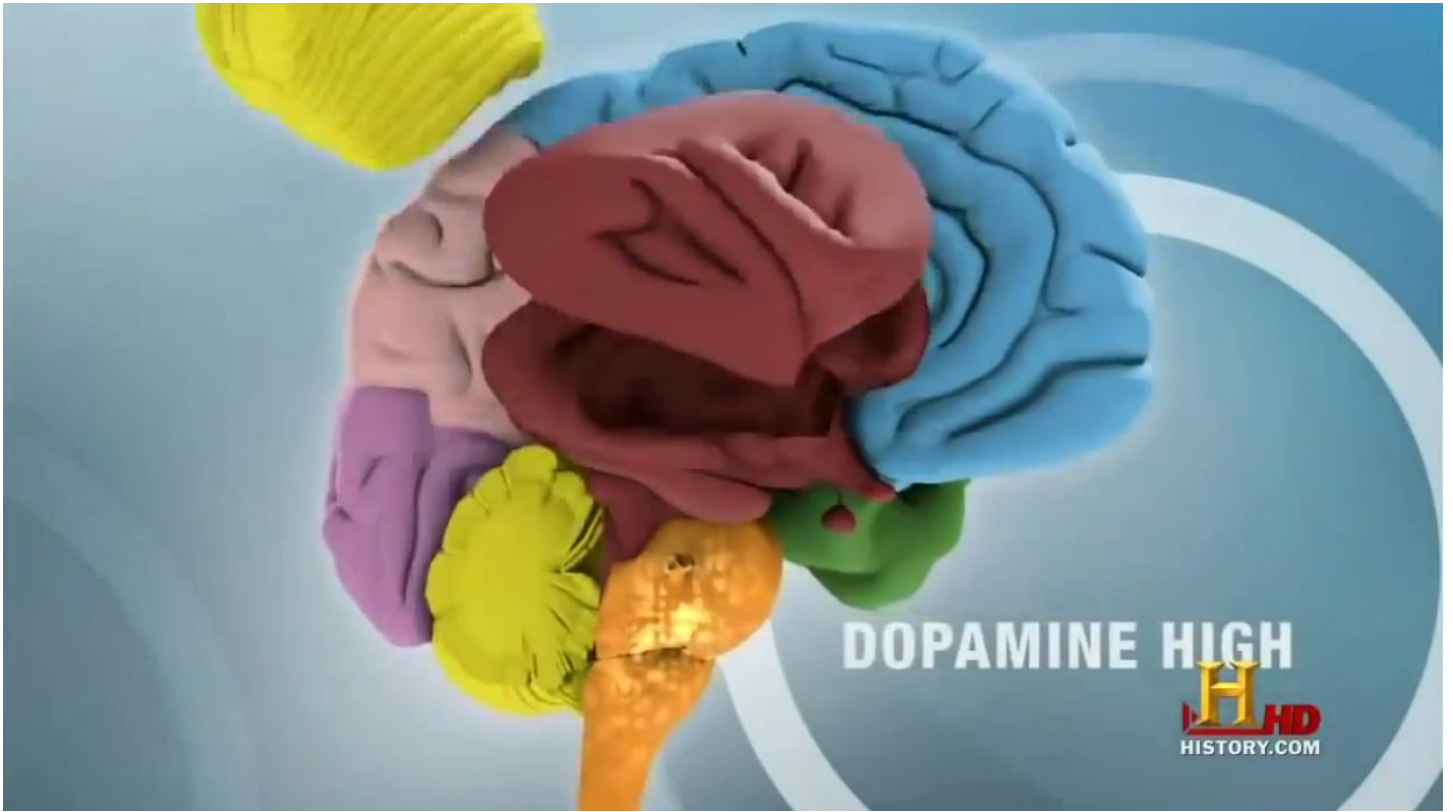


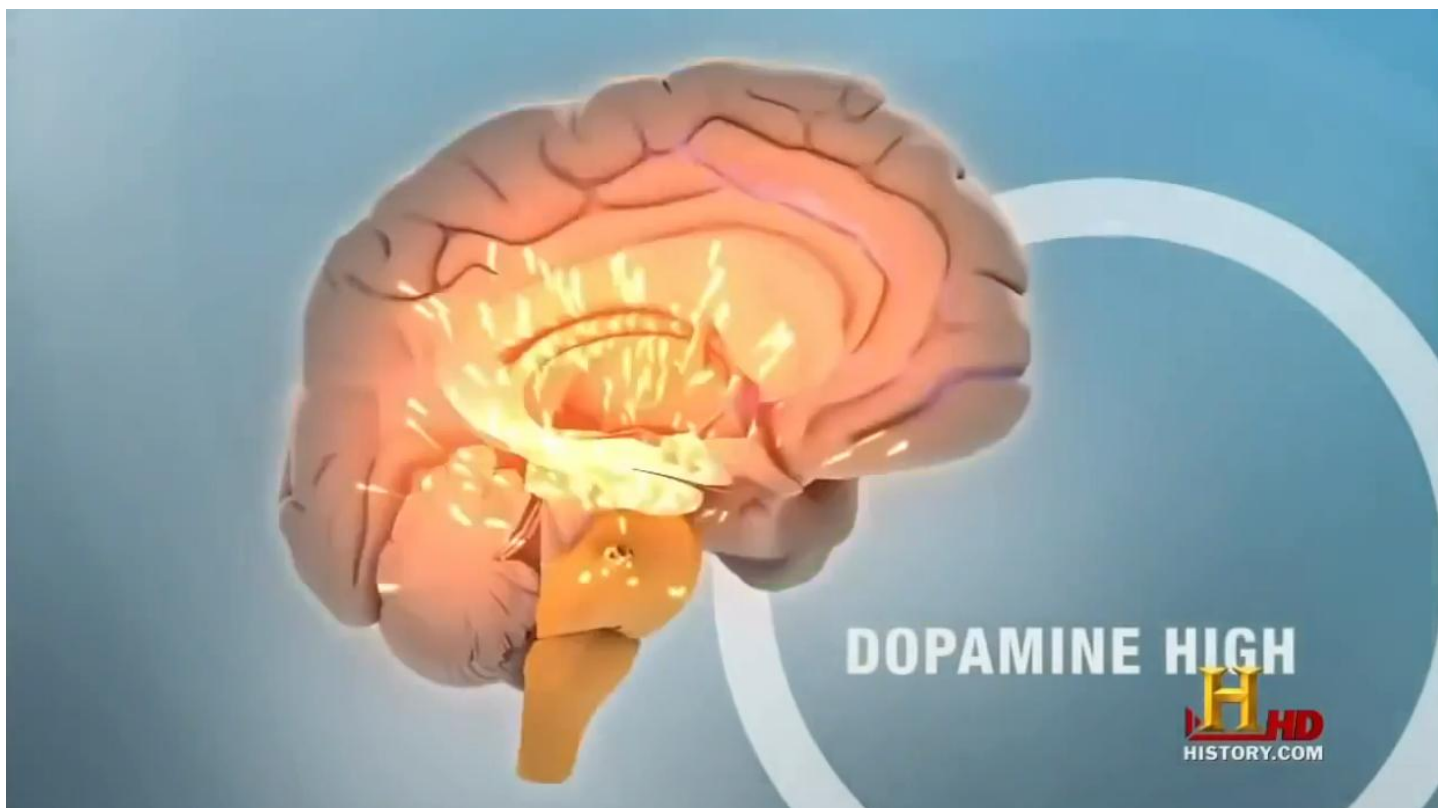
*We run off a 500-foot rock you got about six seconds to live, and is that extreme? Yeah! you darn right that's extreme.*

*And if this is the ultimate thrill for some people's brains, why not for everyone's?*

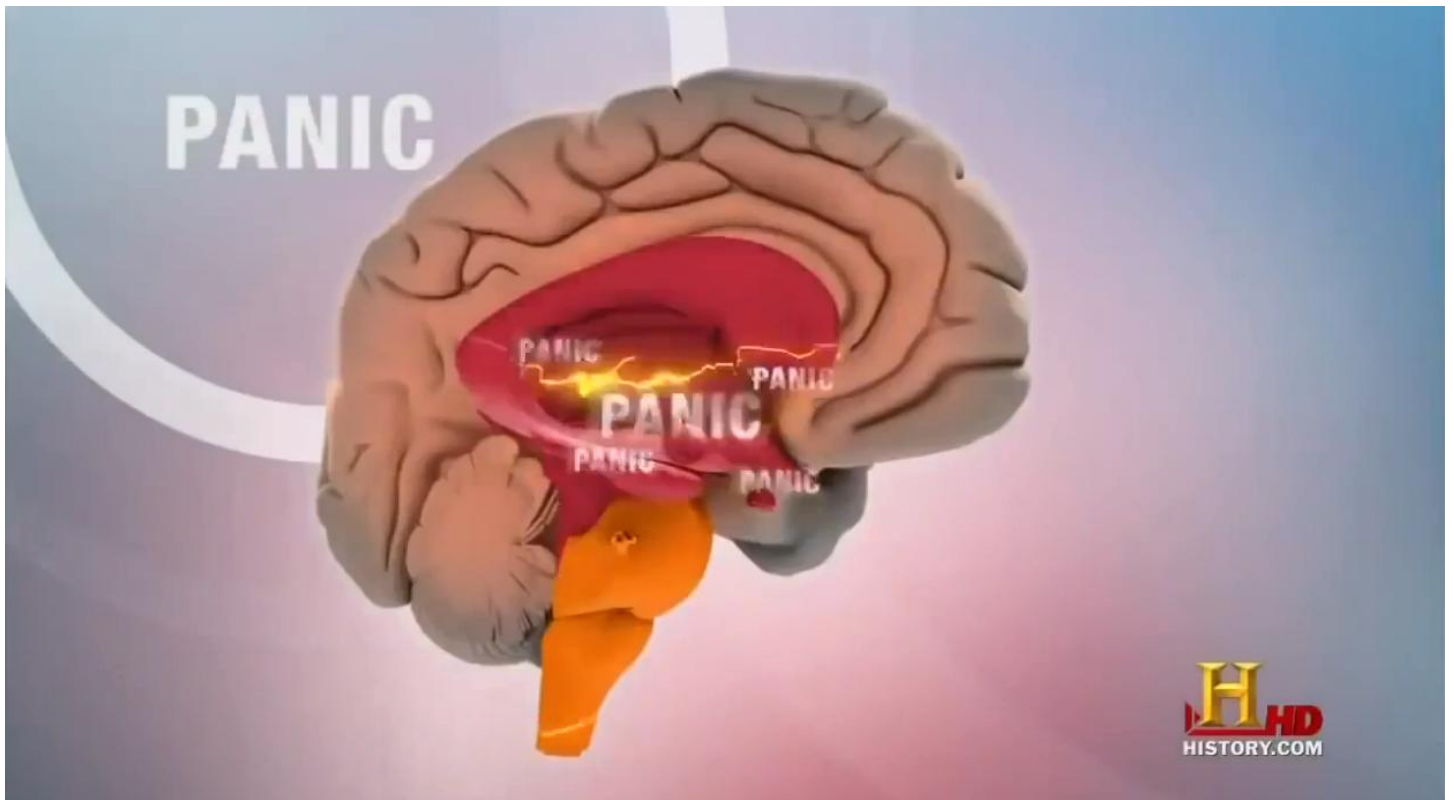


*This Thrill is just basically essential for us to be happy, to have that feeling alive inside of you so then life is worth it.*





*Science tells us that as a base jumper is thinking about the jump, their brain begins releasing Dopamine. As with sex, Dopamine plays the role of building anticipation.*



*But unlike sex, the Amygdala doesn't shut down instead it's sending out fear signals.*



*Before I jump I'll get the jitters and I'll get nervous and my palms might get sweaty and then million thoughts racing in my mind.*





*Most of your mental preparation is, okay, what if my parachute opens backwards? What if I have a problem with one of my toggles?*



*Even though the jumpers are focused on the jump itself, you know. What they might not realize is that the dopamine kick is happening all along during this process.*



*Kresta Christensen is a newcomer to base jumping.*

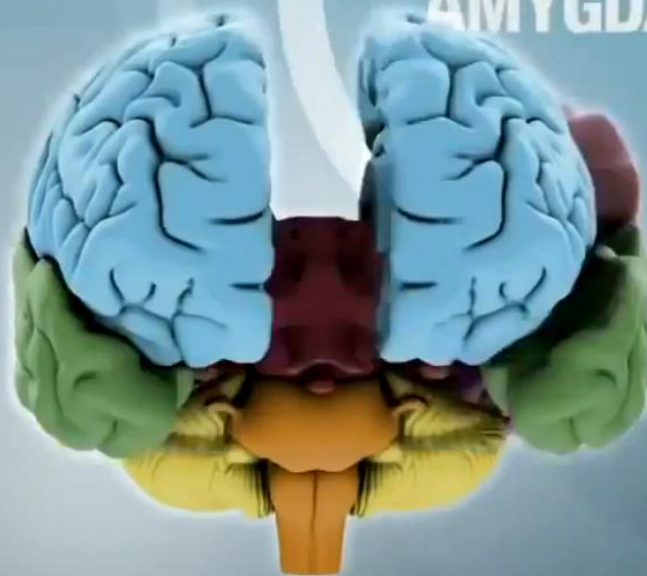
*I am feeling excited. My heart's going a little bit faster because I know that that gear check means it is getting a little bit closer.*

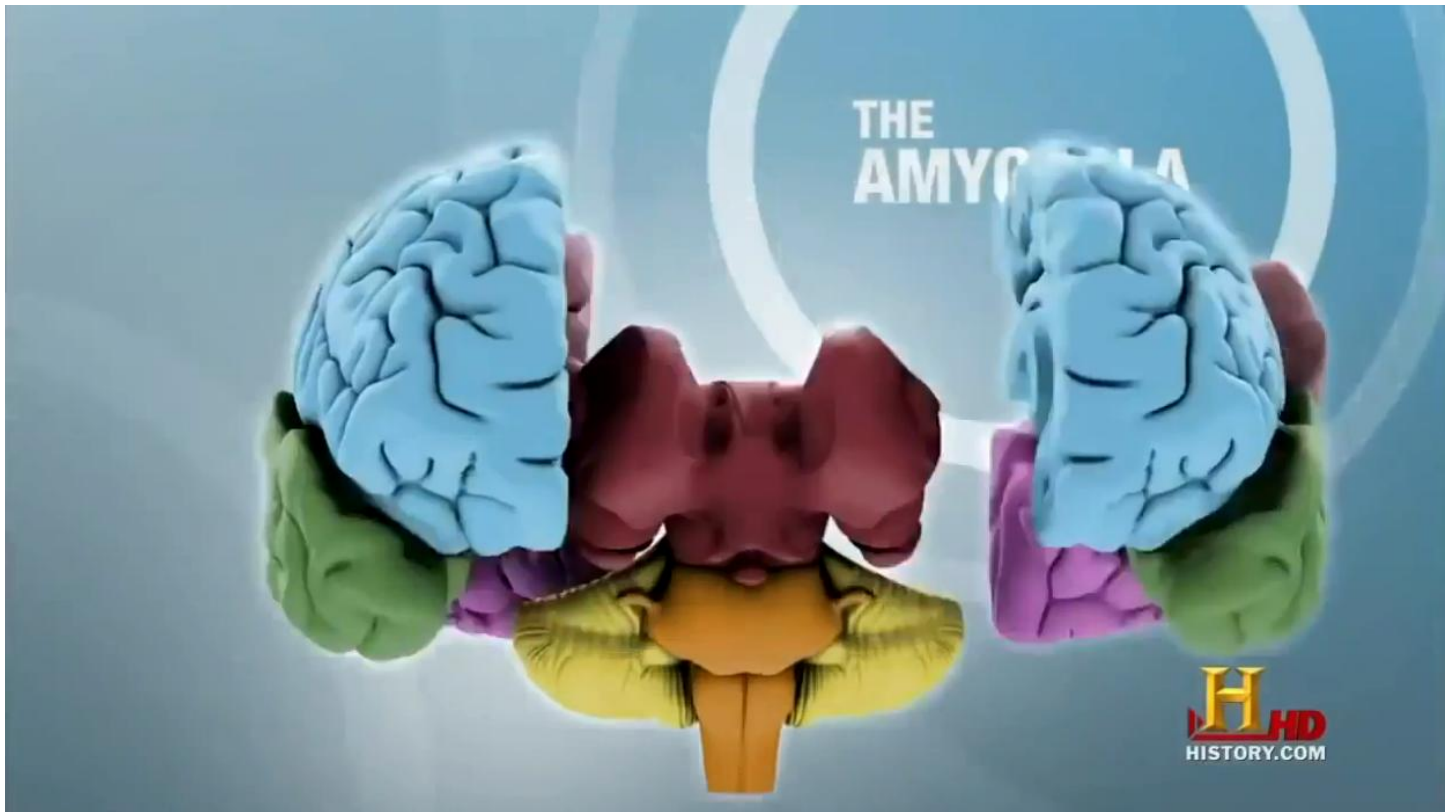
*It is unlike anything else that I've ever done especially for someone that is scared of heights.*

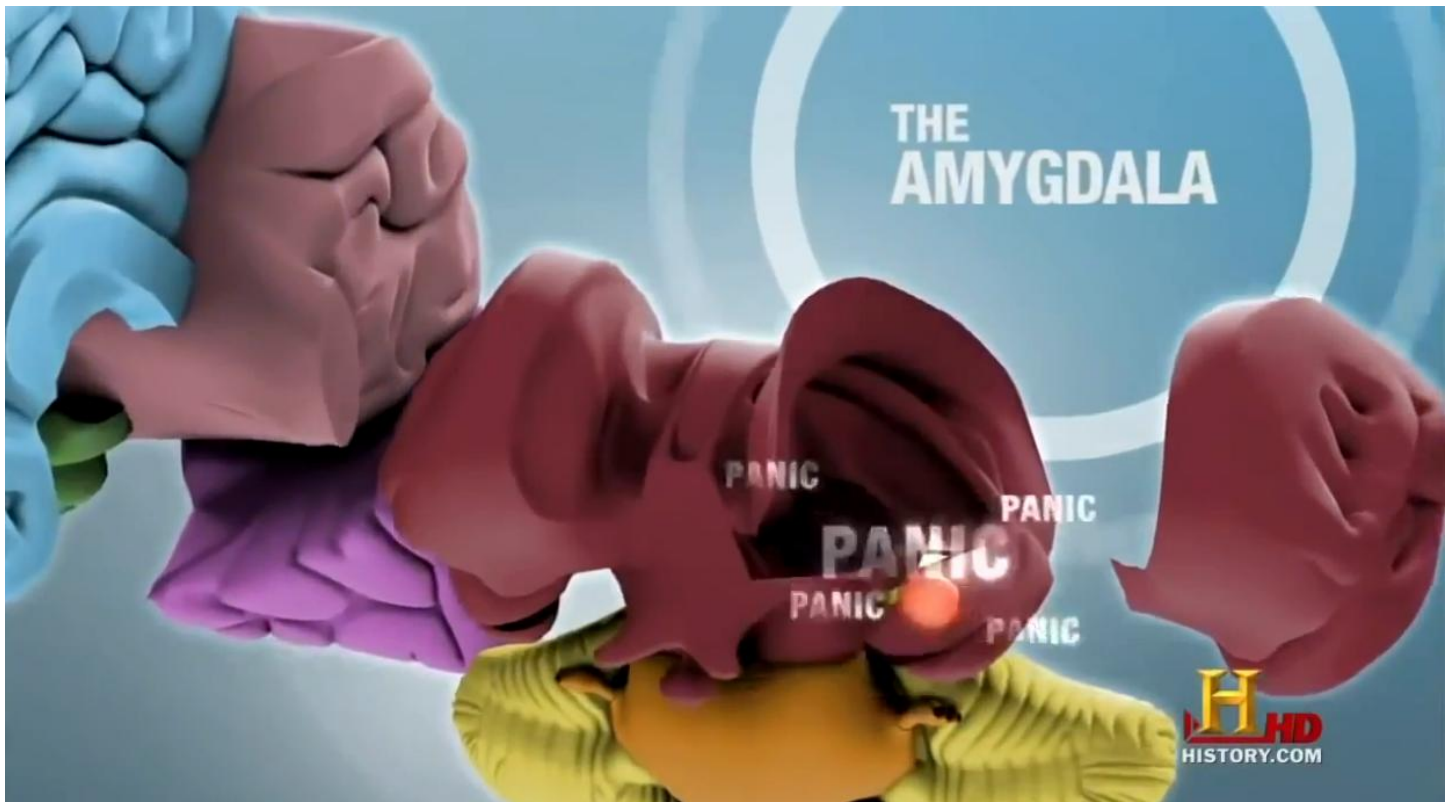
# THE AMYGDALA



# THE AMYGDALA



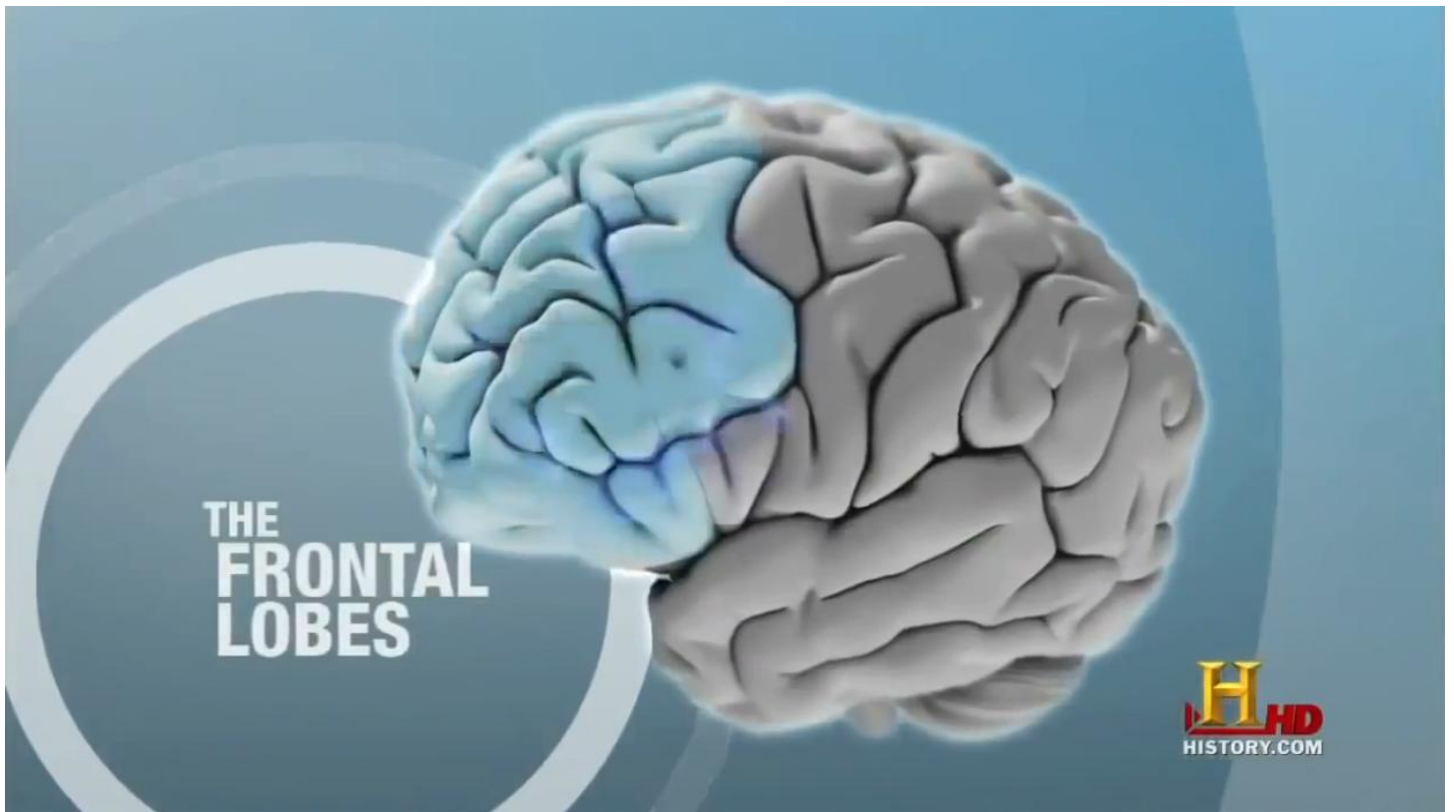




*Kresta is nervous because her Amygdala, where she harbors her fear of heights, is pressing the panic button at the site of a 400 foot drop.*

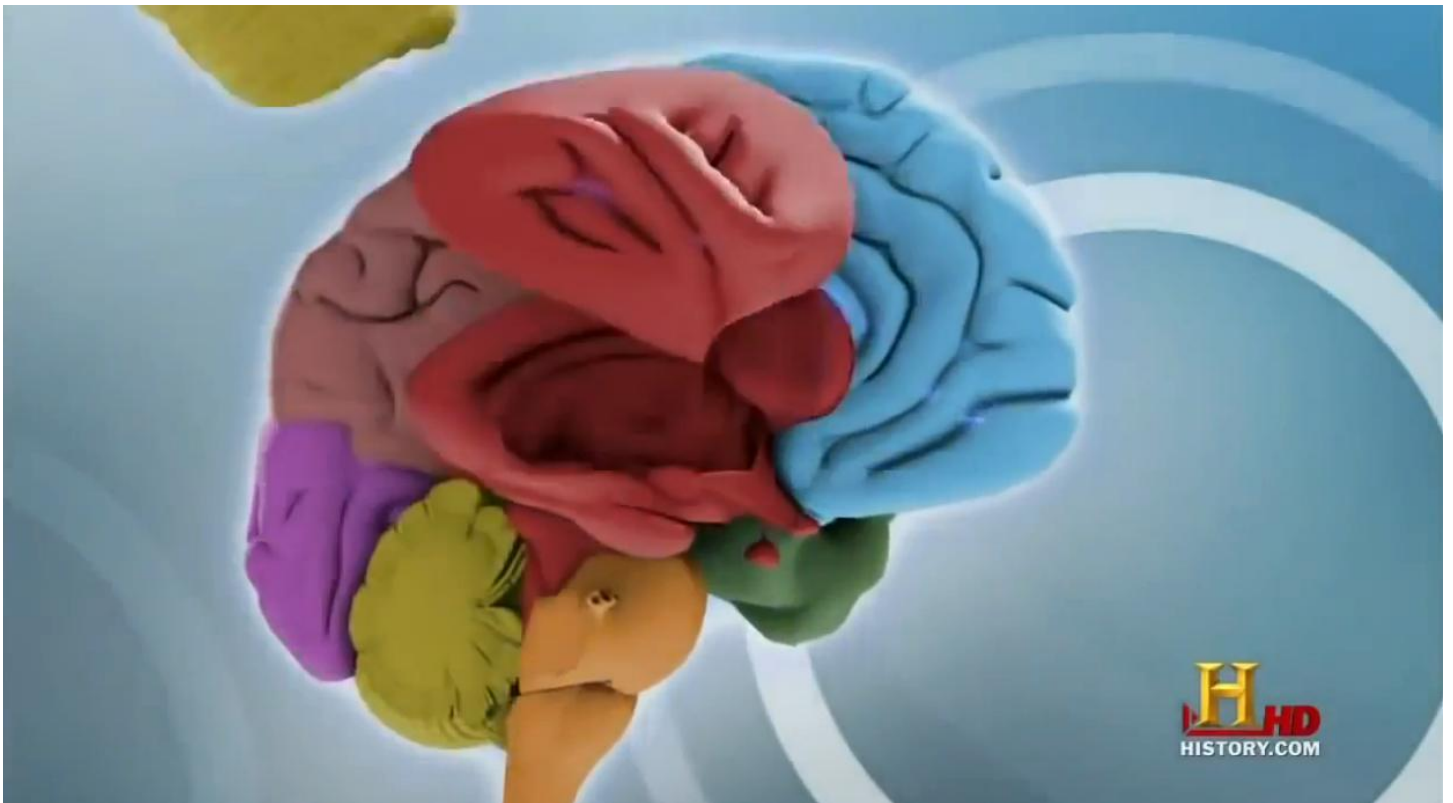
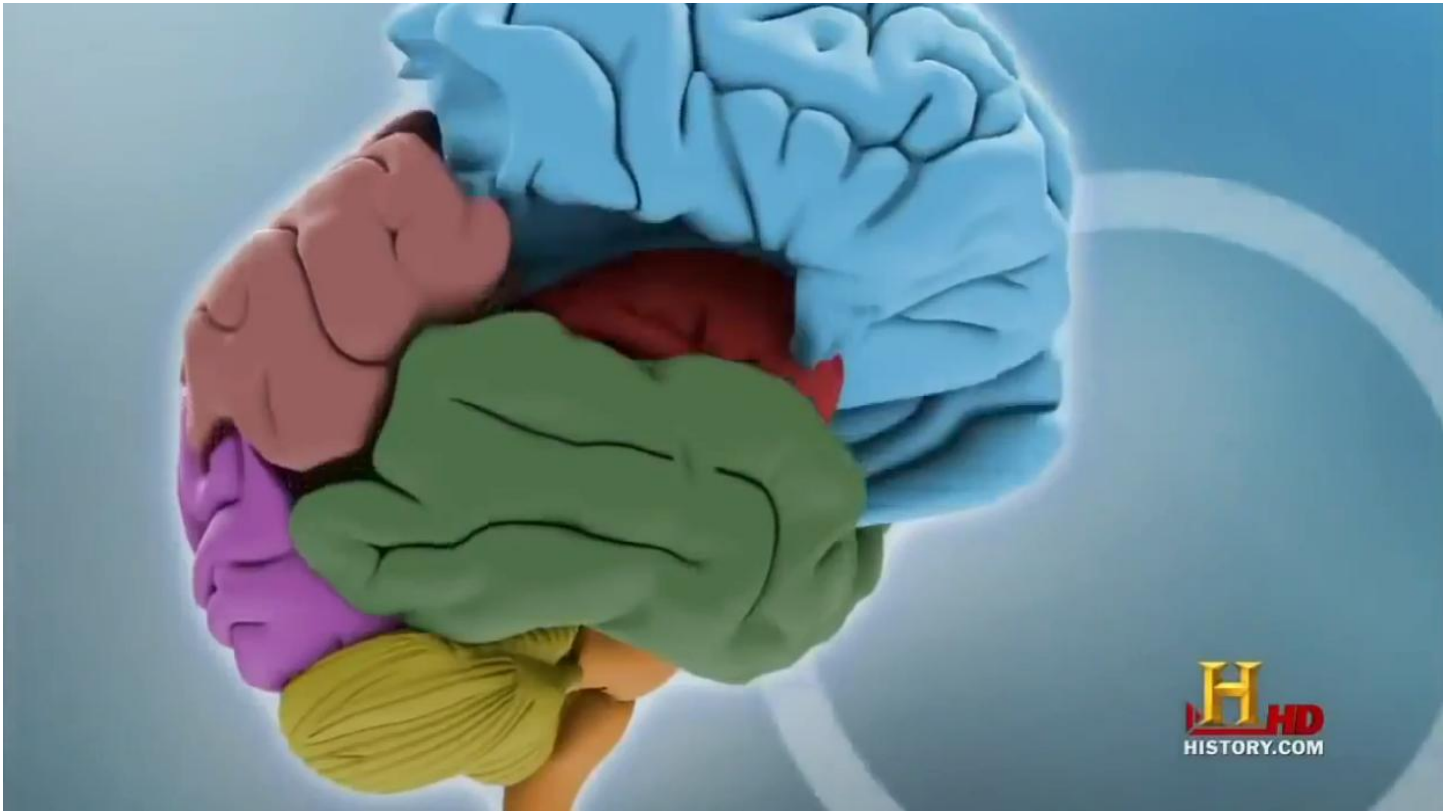


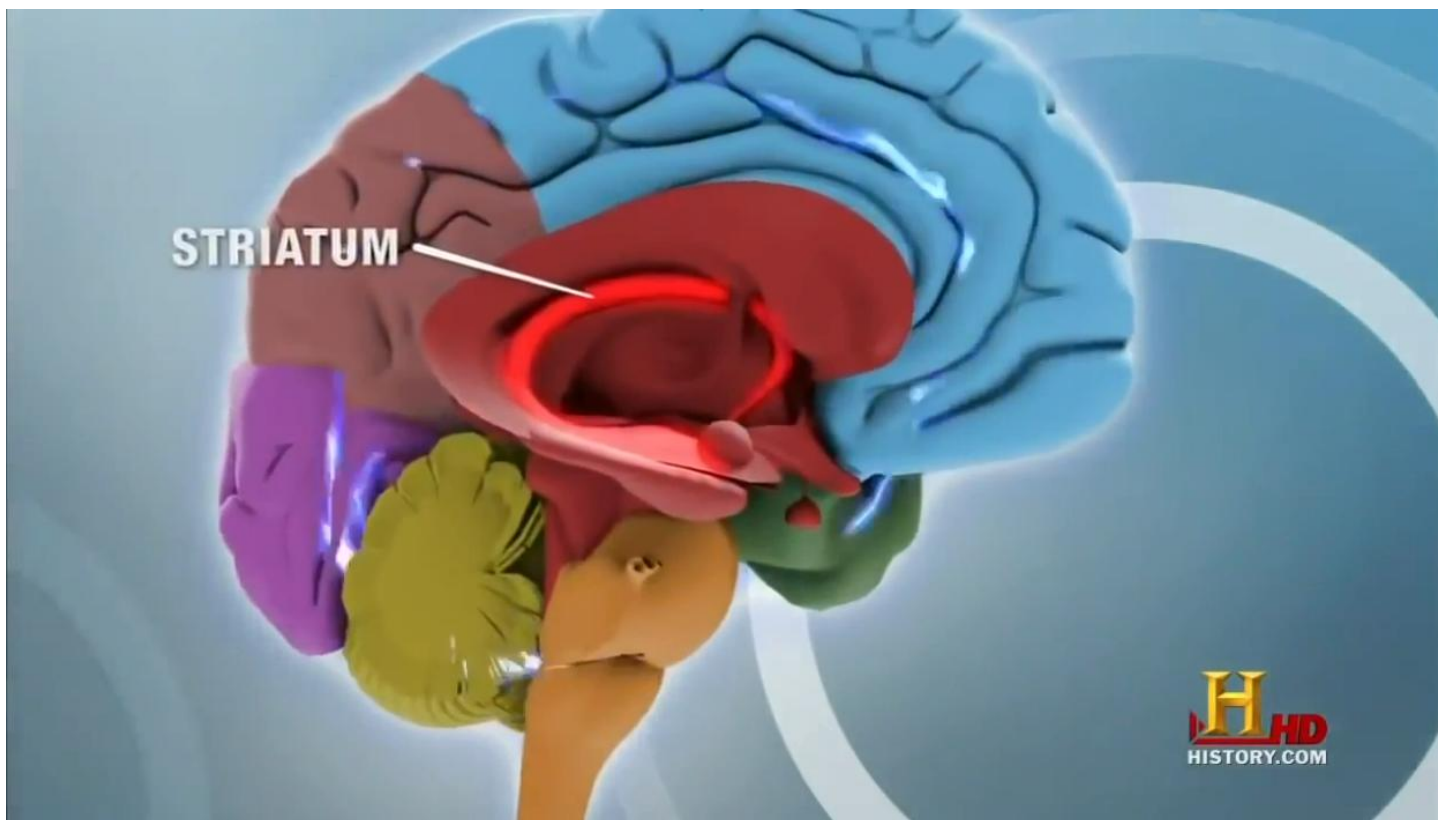
*It's about as physiologically aroused as a person can be. You got the stress system going. So you've got adrenaline being released that gets the heart going. You've got hormones being released. You've got stress hormones like Cortisol going. You've got neurotransmitters like Dopamine being released in anticipation of the euphoria.*



*But at the same time Kresta's frontal lobes weigh in making her question if she's doing the right thing.*







*The fear, the pleasure, the potential risks, all these competing signals get processed into action, experts believe in the Striatum, in the middle of the brain.*



*A Striatum is kind of like a switching center. It's also the part of the brain that has the densest concentration of Dopamine receptors.*



*As Kresta's Dopamine rush bombards her Striatum, her motivation pleasure battles the other impulses, but will it be enough to make her jump?*



## **Oxytocin – hormone of Love & Empathy**

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- While Dopamine excites us, the hormone Oxytocin calms and relaxes us;
- Oxytocin is referred to as the hormone of love and empathy – it stimulates the feeling of empathy, trust, bonding and motherly care.



Oxytocin is the hormone of love and empathy. While Dopamine excites us, Oxytocin calms and relaxes us. Our brain releases large amounts of Oxytocin when we are engaged in activities in a group where we are all feeling for one another. When a mother is holding her child her brain also releases large amounts of Oxytocin to help her bond with a child better.



*Human beings have evolved to feel deeply protective towards their children. It seems perfectly natural but it might have been very different. Unlike most animals, humans usually have just one baby at a time, which makes each about offspring uniquely precious, which is why we invest so much in our children and are prepared to go to such unparalleled lengths to protect them.*





*Millions of years of Evolution have made us all loving parents. Right from the moment of birth, our brains and bodies help us bond instinctively with a newborn child. The key to making that happen is a hormone we humans share with other mammals. It's called Oxytocin; it has a major and powerful effects.*





*The new mom becomes hyper aware of her baby; her senses appear to work faster and more keenly. The release of Oxytocin has been triggered in a primitive part of the brain, the Hypothalamus.*







*And this gives mom a powerful urge to feed her baby and that suckling sets off nerve impulses in the nipple, which travel up to the mother's brain, triggering her Reward Center, and so creating a natural high.*

*Mum soon learns to recognize the unique smell of her baby, and each time she smells the baby, more Oxytocin is released.*





*Bonding and nurturing behaviors in men seem to be stimulated by chemical that's very similar to Oxytocin, Vasopressin. It's released from the same primitive area of the brain.*

*And new fathers also have a nose for the newborn baby. The senses induce a feeling of calm and can make men less aggressive.*

*It's a powerful affect the results of millions of years of Evolution.*





*Of many species this instinct goes further, take these meerkats, they will even protect youngsters that are not their own. These adult meerkats babysit their nieces and nephews. They literally stick their necks out in search of predators. What they do is dangerous; they could attract unwelcome attention themselves. So why take the risk? Well it makes sense. These little nieces and nephews share a quarter of their jeans with their aunties. So looking after two of them in biological terms is as good as having their own child.*







*These family values in animals always stick to a golden rule, more genes family member share, the more they'll do to each other. But the big question is: are we humans the same?*



## Science of Meditation

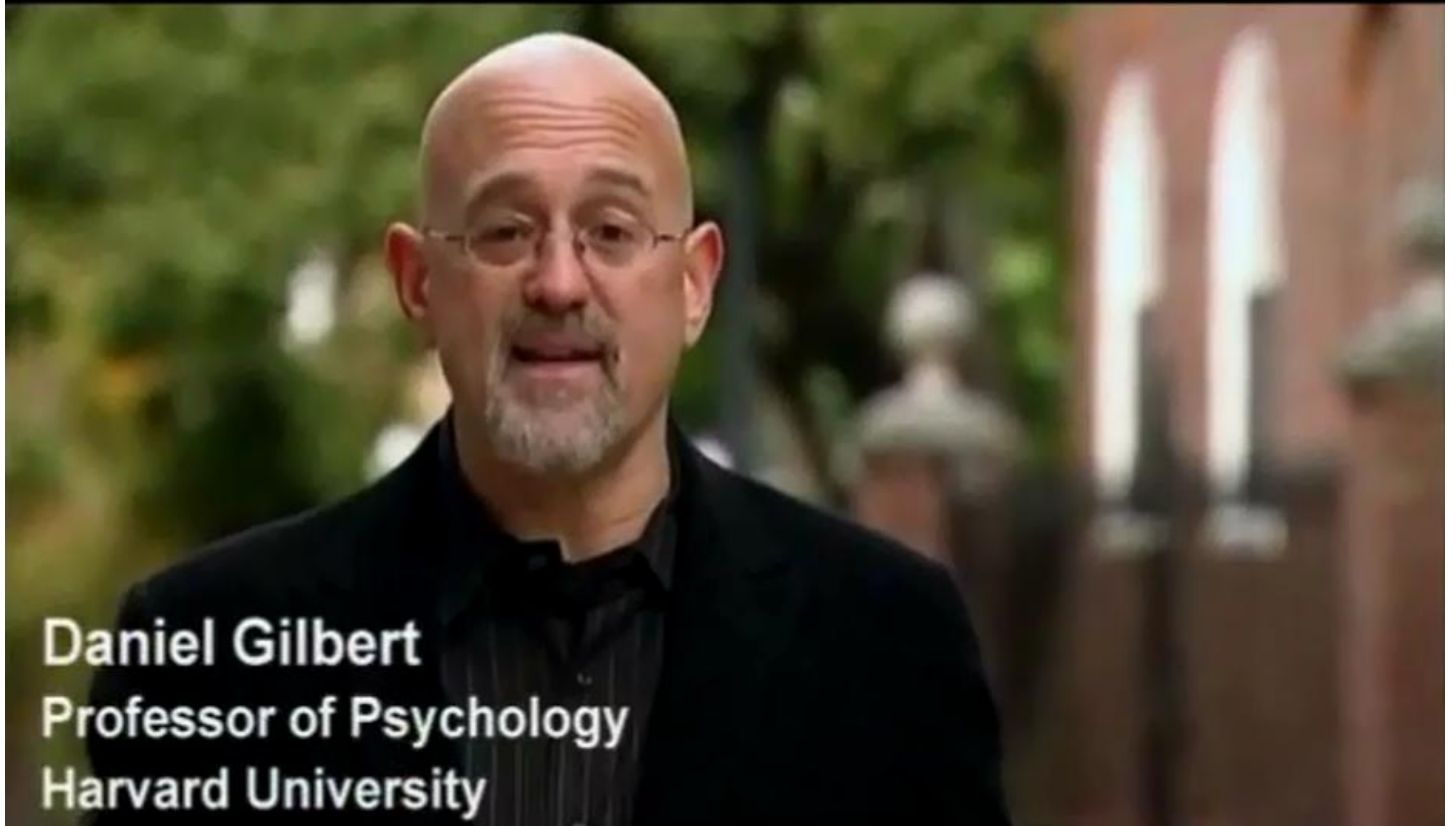
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- Neuropsychologist Dr Richard Davidson has conducted numerous clinical tests to scan the brains of Tibetan monks in the midst of deep meditation using EEG, MRI, and various brain imaging technologies;
- Findings: The brain experiences heightened activation in the Left Pre-frontal Cortex while the body relaxes – this part of the brain is responsible for positive emotions (such as kindness, love and empathy, etc).



Neuroscientist Dr Richard Davidson has been scanning the brains of Tibetan Monks in deep meditation for many years. He has produced several findings with the support of the Mind and Life Institute. One of the very important findings is that when a monk is meditating or in deep meditation, the brain experiences heightened activation in the left prefrontal cortex, which is the thinking brain responsible for positive emotions such as kindness, love, empathy, and compassion.

## "Science of Meditation"



*Some scientists think that the most promising ideas aren't new at all. One of the best study techniques for improving well-being was developed not in a clinic or a laboratory but on a mountain top 2500 years ago.*



*Meditation changes our relationship to our thoughts and emotions. There's nothing magical about it. It's not a mysterious. It can be addressed with the known mechanisms of science.*



*Psychologist Richard Davidson has been studying the benefits of meditation since 1992 when the Dalai Lama invited him to India to measure the brain activity of Buddhist monks.*

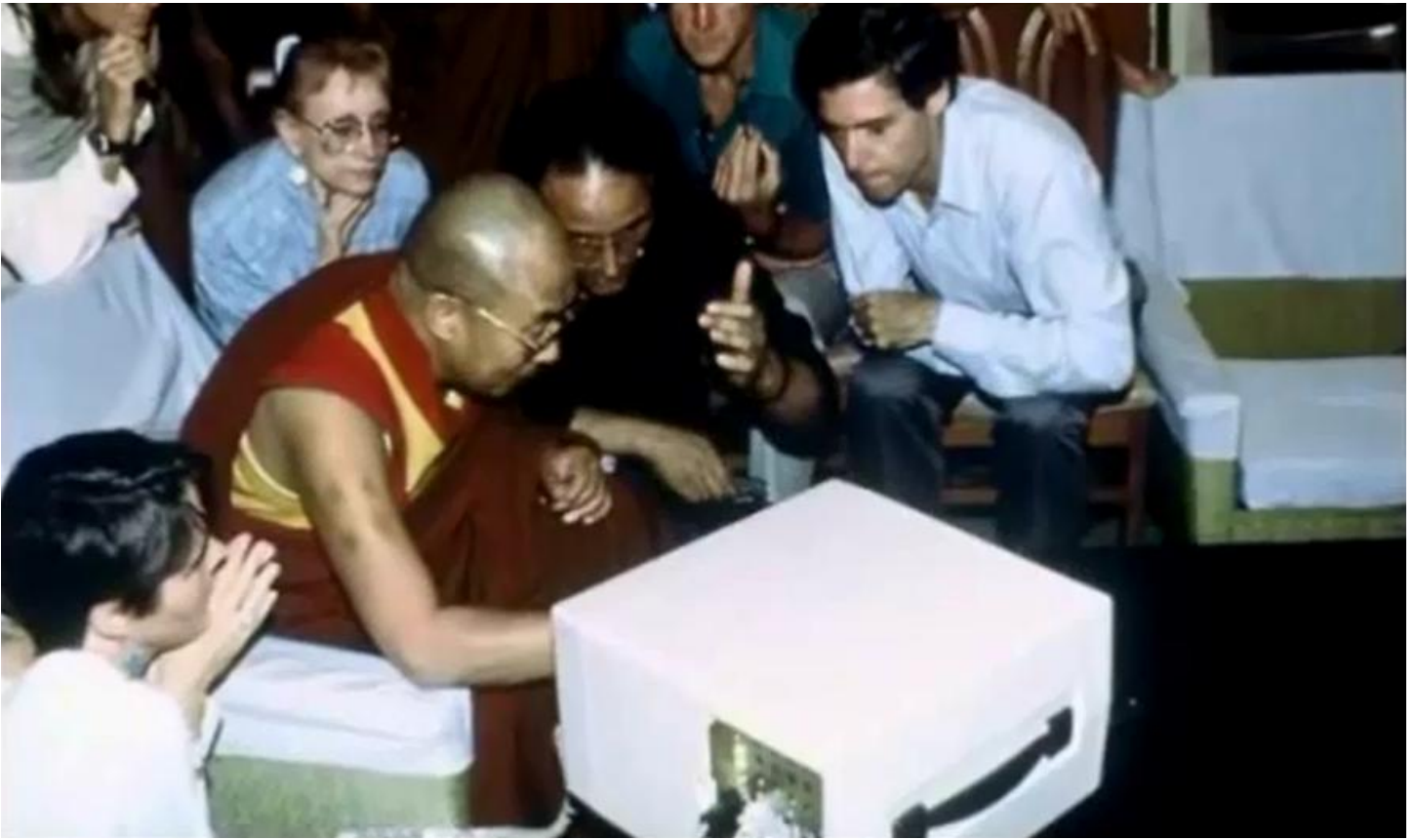


*He heard about me through mutual friends and knew that I was a respectable rigorous neuroscientist, who had interests in meditation. And he was interested in promoting scientific research on meditation. And we thought that this would be an amazing opportunity; we can bring portable equipment with us and schlepped it up the mountain and see if we can collect some data, so we had quite a journey.*



*We brought about 5,000 pounds of equipment with us; we look like this crazy traveling rock band with you know these enormous cases.*





*Unfortunately once Davidson was ready to collect the data, the monks had a change of heart. They said that they'd be happy to teach us everything they know about meditation, but they didn't really want to do the tests.*



*But the Dalai Lama himself wanted to continue fostering the dialogue between Buddhism and Western science.*

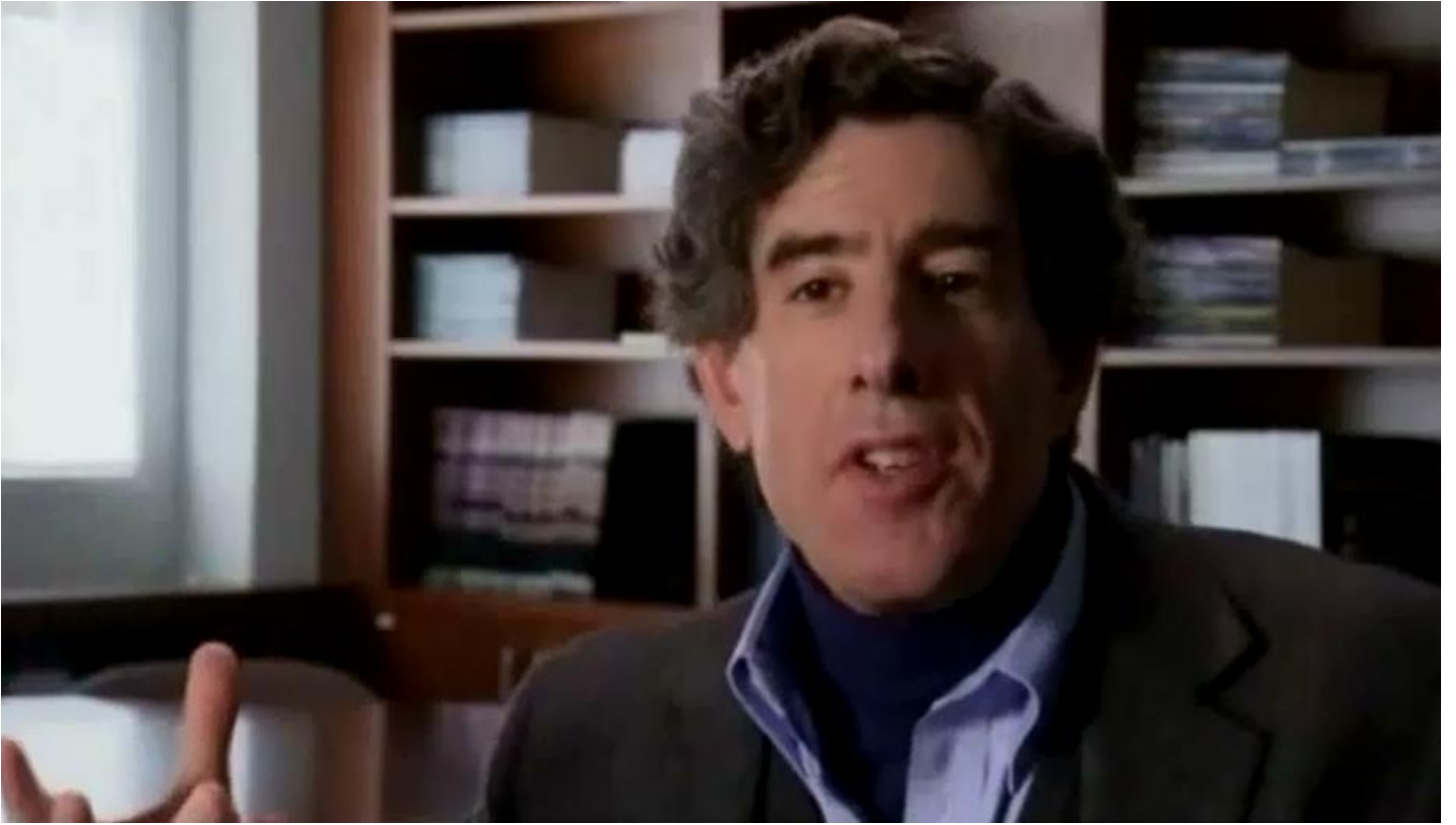
**Dalai Lama:** *“This kind of dialogue; very helpful to expand human knowledge on these not yet explored and still wide subject; our knowledge very is limited, so particularly what inner world, inner science, inner space.”*



The Late Ven. Dr. M. Punnaji Maha Thera – The Original Teachings of the Buddha / Page 75



*In 2000 the Dalai Lama began sending monks to Davidson's laboratory at the University of Wisconsin, where they participated in a series of neuropsychological studies. The results surprised Davidson himself.*

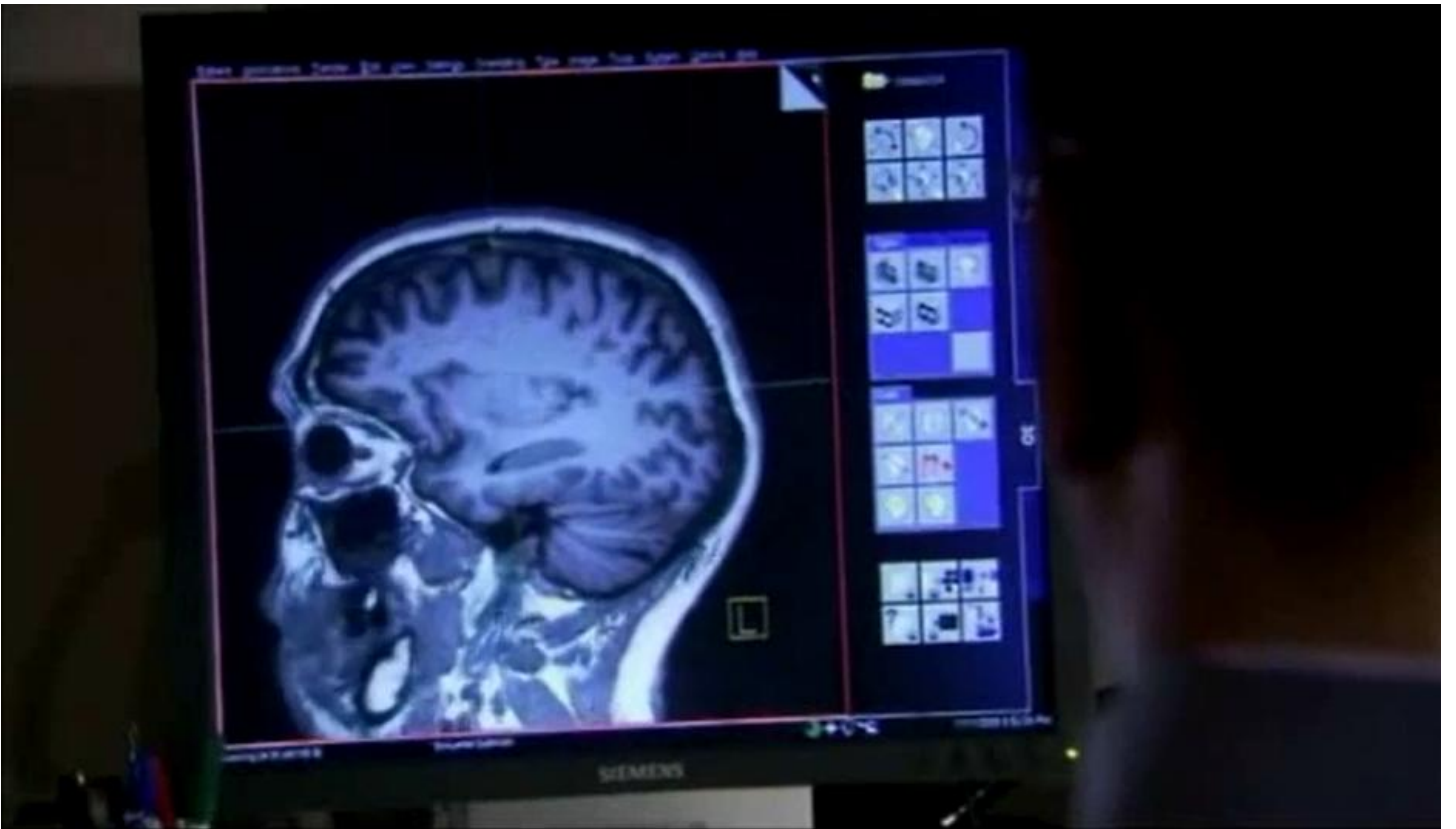


*I thought about meditations relaxation; in fact what we see in the brain of an advanced meditation practitioner when he or she is meditating is heightened activation not relaxation.*





*Davidson studies of Buddhist monks and other experienced meditators suggested that while they may appear to be resting, their minds are actually intensely focused. And as they meditate more and more their brains begin to change. When Davidson compared scans of the monks to scans of people who'd never meditated, he found that the monks showed considerably more activity in the left prefrontal cortex, a part of the brain that registers positive emotions.*







*There are certain circuits in the brain that are more sensitive to the processing of negative emotions. And other circuits that are more sensitive to the processing of positive emotions. And more than any other organ in our body, the brain is built to change in response to experience. It's a learning machine. The scientific evidence suggests that we can actually train our mind and shape its circuitry in our brain in very specific ways to promote increased levels of well-being.*



*I think scientific findings also very useful and very convincing. It can be useful for medical science, and also can be useful for bringing new generation more healthier mind more compassionate mind.*



## **Evolution of Human Instinct of Empathy**

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- It is believed “empathy” is a primal human instinct that has evolved over thousands of years, dating back to the time of early prehistoric human species;



Empathy is not just a feeling we have. Empathy is actually a primal human instinct which has evolved over thousands and thousands of years to help the human species survive and thrive.



*Our Story begins here in this beautiful part of southern France. The Gorge in Provence was once home to early humans. The relics these first inhabitants left have been gradually uncovered by scientists over the last 15 years.*



*Recently they've made an extraordinary discovery, the earliest evidence of human kindness. And I'm on my way to see it for myself.*





*200,000 years ago in this stunning Gorge, early humans settled in the overhangs of cliffs. And it's in one of these rock shelters that archaeologists unearthed their remarkable find.*

*This tiny fossil has a huge story to tell. It's the right half of an early human jawbone, and we can see that the teeth fell out while this human was still alive.*

*As eaters of tough meat, this would have meant certain starvation, a death sentence.*

*But for this person, help was at hand.*







*What makes this toothless jaw bone, which was laying here for two hundred thousand years unique, is that this person must have been fed soft or pre-chewed food for weeks on end, allowing time for new bone to form over the empty sockets.*

*And that kindness saved this person's life.*

*We humans alone have evolved this remarkable instinct to help others more vulnerable than ourselves.*



## Aspirations of Loving Kindness

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- Recent research by Dr Richard Davidson reveals that when we aspire to relieve others of their suffering, the Amygdala in our brain is gradually de-activated, accompanied by increased activation of the prefrontal cortex, which helps promote a healthier body and more rational mind.



In scanning the brains of people when they are experiencing various emotions positive as well as negative, Dr. Richard Davidson has discovered that when we begin to have aspirations of loving-kindness or wanting to relieve others of their suffering, our brain undergoes an incredible activity. The Amygdala which is responsible for fear and anger reactions gradually deactivates, while at the same time there is increased activation of the prefrontal cortex, which is our thinking brain. This actually helps promote a healthier body and a more rational mind.



*If we show people this picture and we ask people to have the aspiration that this baby will be healed and we'll be free from suffering.*

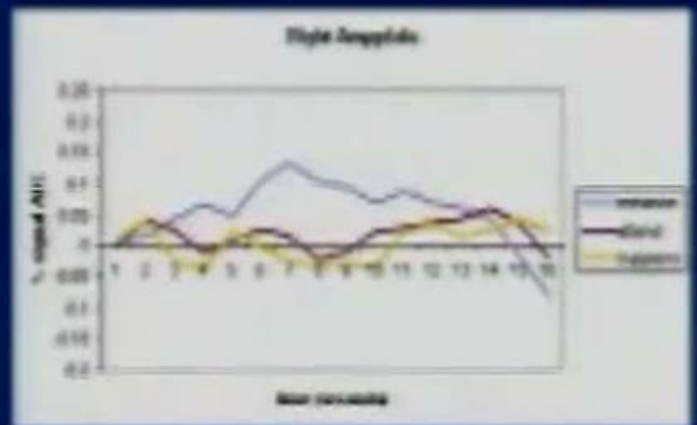
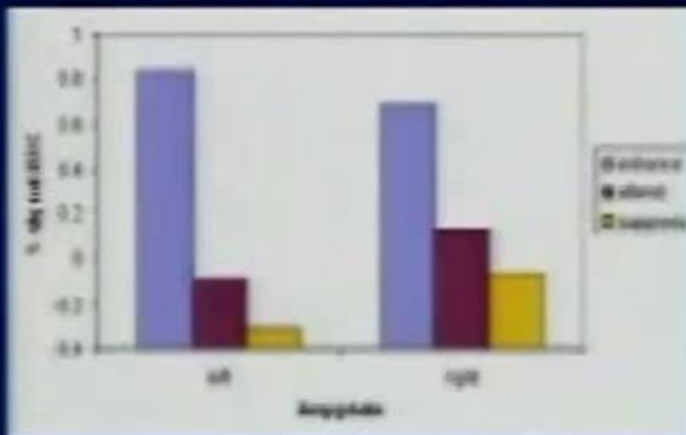


*What does that do to the brain to have that kind of aspiration?*

*And it turns out when people adopt those, that kind of attitude, it changes their brain.*



## The aspiration to relieve suffering reduces activation in the amygdala



*And so there's a part of the brain called the Amygdala and that's shown in blue, and that part of the brain is modulated when people wish this baby to be free from suffering; transform the emotion to make it more positive and express compassion.*

*And so there is no good evidence to suggest that the brain changes in response to this kind of training.*



People differ in their skill at voluntary down-regulation of negative affect as reflected in decreased activation of the amygdala which is accompanied by increased activation in the ventromedial prefrontal cortex.

*People differ in how skilled they are at voluntarily regulating their emotions.*

*And when people are better able to regulate their negative emotions, they show less activation in this part of the brain the Amygdala.*

*And it's also associated with more activation in a part of the brain in the prefrontal cortex up here.*



## Group Laughter

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- Laughter promotes good health by increasing flow of oxygen in the body as well as triggering the release of the neurotransmitter Endorphin which is a powerful natural painkiller that relieves one from physical pain and discomfort;
- Laughing as a wholesome group activity with a shared goal also promotes the release of Oxytocin, the hormone of empathy.



When we engage in wholesome group activities with shared objectives, our brain releases Oxytocin to help us bond with one another because Oxytocin is the hormone of empathy. At the same time if the wholesome activity involves a lot of laughter and smiles, it also causes our brain to release another hormone Endorphin, and Endorphin is a natural painkiller that promotes good health in the body.



*Feeling a little tense? Having a few aches and pains? Well ditch your doctor and just start laughing. These followers of Hasya yoga in Delhi believe belly-laugh increases oxygen to the body promoting good health. And that's no joke. Jiten Kohi is their giggling Guru.*

**Jiten Kohi:** *“It’s general inner peace, inner happiness. And that inner happiness works in your whole body. So it gives you an inner power, inner energy.”*

*It may also keep you young. Little kids laugh more than 300 times a day but by the time we grow up, we're down to a measly 15. The best part laughter can be contagious as you might soon find out.*





## SUTTA CLASS VIDEO SHOW



Presented by:  
Bro. Billy Tan

*Sadhu! Sadhu.! Sadhu!*

**SUTTA CLASS**

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